

THE SUNDAY JOURNAL

SUNDAY, JANUARY 27, 1895.

WASHINGTON OFFICE—1410 PENNSYLVANIA AVENUE

Telephone Calls.

Business Office—238 1/2 Editorial Rooms—242

TERMS OF SUBSCRIPTION.

Daily, one month, \$1.00
 Daily, three months, \$2.50
 Daily, six months, \$4.50
 Daily, one year, \$8.00
 Single copy, 5 cents
 Foreign postage, 50 cents per annum
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branch," said the Texas Senator, "then it can call on the judicial branch. We will then be able to call on the chief judicial body of the country to furnish us information as to why it affirmed the legality of the legal tender act." Mr. Mills may have imagined he was making a constitutional argument, but he was really talking nonsense. He cannot be so ignorant as not to know that from the foundation of the government it has been the custom of Congress to request the President to furnish it with information or correspondence in the possession of the executive branch of the government. Generally, the request is coupled with the condition "if compatible with public interests," but not always. The Constitution does not say that Congress may do this, but it is a part of the unwritten constitution, and has been done thousands of times. To say that it is an unauthorized interference by one department of the government with another is absurd. If Mr. Mills had been looking for an example of such interference he could have found a very conspicuous one in the efforts of President Cleveland to shape legislation and bribe Congress with executive patronage to adopt his views and policies.

A PREVALENT TYPE OF SOCIALISM.
 Much as has been written and spoken in favor of socialism, the mass of practical people have not failed to discover that its real aim is to take from the industrious, the prudent and the prosperous what they have given to the indolent, the improvident and those who are not prosperous. Socialism, as proclaimed, is a practical reversal of Christ's parable of the talents, since it takes from those who have gained other talents and gives them to those who have buried their own. Such an illogical and unjust theory will never become more than the fad of the few who are ambitious to be known as the disciples of dreamers whose brilliancy has attracted attention and whose excess of imagination has eclipsed that judgment which is so essential in practical affairs.

While this sort of socialism will never become popular, there is a growing purpose to use the aggregate wealth of the community or a State under the forms of law from the socialistic point of view. As an individual, the property of the person is more secure than ever, but as a part of the community or State his property was never less his own than at the present time. Collectively, the wealth of the State is fair plunder for all who can get the sanction of legislatures to take a part of it.

This evil has become so common that whenever anything, which a few desire is undertaken they resolve to vote to the State, the county or the city and get an appropriation or a place in the tax levy. None of those favoring such schemes would think of going to any considerable number of the individuals who are taxed to support their enterprise, project or fad to ask for a subscription for it, because they would be refused; so they persuade themselves, and attempt to persuade the public, that their project is for the public good, and ask the Legislature to tax all the people, not one in a hundred of whom would voluntarily contribute a cent. A brief examination of the bills pending in the present Legislature would emphasize this tendency to treat the people of the State at large as the basis of the socialistic theory. A few want a school, an association, a publication, or any other thing which, they must know, if they are fair-minded, can be of no possible advantage to nineteen-twentieths of those who live in the State, yet they go to the Legislature for an appropriation and lobby to get it. Who has not heard the expression, "What of it? the State pays," when objection is made to expenditures for the benefit of a few out of the public treasury or to unnecessary elaboration in the construction and furnishing of public institutions which only a few can enjoy. And yet, so far as the wrong is concerned, it is less unjust to have the power of the State employed to compel property owners to pay for the creation and maintenance of institutions and societies for the benefit of a few than that broad proposition of socialism which proposes to confiscate the accumulation of property that the lazy and shiftless may fare as well as the industrious and the prudent?

Not long since a philanthropist declared in this city that all the graduates of the high schools should make the tour of Europe at the public expense—that is, at the expense of people more than half of whom must save a whole year to be able to enjoy a hundred-mile excursion. But, extravagant as this declaration may seem, how much greater an injustice does it involve to the mass of people to whom taxation is a burden than that institutions which can benefit not one in a thousand of the people shall be sustained by taxation?

THE "NEW" WOMAN'S ESTIMATE OF HERSELF.
 Some newspaper philosopher who has been hearing a good deal about the "new woman," and perhaps observing her a good deal, is moved to remark that she will be a flat failure unless evolution brings us a new man to match her. There is more in this than a mere newspaper joke. Accepting the new woman at her own estimate, which is high, the need of men who will rank with her in intellect, morals, manners and general capacity is at once seen. For, it is to be noted, as this progressive and emancipated woman comes forward to take what she declares to be her rightful and heaven-ordained place in the front row, she at once proceeds to speak about externals, and "enjoy" as a sermon it does not follow that they are frivolous or unimportant of the deep things of the world. If they were, the needs of the world would not receive attention, and even the complain of minister does not dare to say that sorrow and poverty, sin and suffering in all their many fields are ignored by these people who smile. If he were to speak all the truth he would say that never in the history of the world was there such an era of public and private benevolence as this; never a time when so many men and women ministered to the less fortunate. Even in the Puritan days, when people attended church as a duty, when a smile during service was esteemed a sin, and constant meditation upon the soul the only chance of saving it—even then, when gloom was the rule, the sympathy with suffering humanity was less manifest than now. The clergyman need have no con-

cern. Life at its best is serious and only endurable to those who can resist the pressure of care and grief and continue to discern the elements of joy. If they can retain a capacity for enjoyment of trifles, a childlike spirit that enables them to smile even through tears, a sense of humor that no calamity can destroy, they have the best gift that life can afford. If they can "enjoy" a sermon in an intellectual sense or take aesthetic pleasure of a religious pleasure in a hymn it is not better than to be bowed by spiritual woe? There is no danger that the world will become too gay and giddy while existence is what it is. If there is a disposition to make the best of this life on the ground that the soul's eternal welfare is best served by so doing, it is a tendency to no preaching can check. It may be based on a wrong theory, but one which at least has merit.

OLD-TIME CRAFTS.
 The records of Congress show some queer freaks of legislation, and they are not confined to the present era of vagaries, either. Who, for example, would suppose that the government had ever engaged in the lottery business as a means of raising money? The records show that during the revolutionary war Congress adopted a scheme proposed by a special committee by which 100,000 tickets were to be sold at \$10 each, the prizes to be \$500,000 in treasury notes, payable in five years and bearing a 4 per cent. interest. A later report on the subject stated that the tickets were selling but slowly, and recommended that more tickets be offered in the different States, and that the Governors of those States should use their influence to push the sale. It is not recorded how much money was realized from the scheme, but it could not have been much, and if any treasury notes were issued to pay the prizes they probably went the way of all the other paper currency of that period and landed finally in the slough of repudiation.

THE GOVERNOR'S ASSURANCE.
 Governor Matthews did well to assure the people of Bloomington and vicinity, in his address, that there is no general desire to remove the State University to Indianapolis. It is true, if the purpose of the college is to discipline and educate, the less distractions and dissipation within reach of the young men who attend, the better. Study should be the one purpose of the higher institutions of learning, so there can be no place so conducive thereto as quiet surroundings. Some of the most useful institutions of learning in the country are now located in small villages. As colleges, none in the land has turned out more able men in proportion to their graduates than such institutions as Dartmouth, in New Hampshire, and Williams, of Massachusetts. True, they are not prominent in the football reports, nor do they furnish hands of traveling minstrels. They do not have State aid; but they give us a more old-fashioned way, which educates young men the discipline which enables them to become prominent and successful in after life.

A college president recently published a paper in a magazine showing how greatly the cost of a college course has increased in thirty years. The expense has doubled at most colleges. This is not because the tuition in most institutions has been largely increased, but because much more is spent for societies, in festive occasions, in amusements and other matters which do not promote scholarship. At Bloomington, President Angell, of Anna Arbor, said that half the boys in Western colleges are compelled to leave the university because of the expense. This being the case, the aim of the managers of colleges should be to discourage or prohibit costly indulgences, and to discountenance unnecessary expenditures. Such a policy can be much more easily carried out in place like Bloomington than in or near a large city.

If Governor Matthews in his address had gone a little further and suggested that the managers of the State University and like institutions should curtail their courses of study by eliminating all such purely speculative departments as that which, by a figure of speech, they call economics and sociology, and confine their studies to the study of the more or less modified heresies of Henry George, he might not have pleased as generally as he did, but he would have made a timely suggestion.

LET JOY BE UNCONFINED.
 A clergyman writing in one of the current magazines complains that this age is characterized by its love of pleasure; that it is the age of forgetting the soul. What we seek, he says, is to enjoy. He has heard people go away from the house of God saying to each other: "How did you enjoy the sermon or the singing?" Was it not a beautiful prayer?" He is unduly distressed. It is not a spiritual age, certainly—at least in the sense that the word was understood. People do not spend much time in fasting and prayer or in pious meditation. They are not given to hiding themselves in convents or monasteries, or to scourging themselves or undergoing voluntary penance for their sins. They live their lives through, some of them, without having known religious ecstasy or exaltation. They do not "forget their souls," perhaps, but they do not engage in conscious study or cultivation of that mysterious possession. They do not sit in vacant contemplation of a future beyond the grave; they do not see visions nor dream dreams of a spiritual world. Yet because they laugh and make merry and care about externals, and "enjoy" as a sermon it does not follow that they are frivolous or unimportant of the deep things of the world. If they were, the needs of the world would not receive attention, and even the complain of minister does not dare to say that sorrow and poverty, sin and suffering in all their many fields are ignored by these people who smile. If he were to speak all the truth he would say that never in the history of the world was there such an era of public and private benevolence as this; never a time when so many men and women ministered to the less fortunate. Even in the Puritan days, when people attended church as a duty, when a smile during service was esteemed a sin, and constant meditation upon the soul the only chance of saving it—even then, when gloom was the rule, the sympathy with suffering humanity was less manifest than now. The clergyman need have no con-

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